



BOOK U
(of *Reliance of the Traveller*)
THE GABRIEL HADITH

CONTENTS

The Hadith Text u1.0

Islam u2.0

- The Five Pillars of Islam u2.1
- Islam Established by the Testification of Faith u2.2
- No Muslim becomes an unbeliever through sin u2.3
- Heretical sects of Muslims u2.3
- Denying What Is Necessarily Known to Be of Islam u2.4

True Faith (*Iman*) u3.0

- The Six Pillars of Faith u3.1
- Belief in Allah u3.2
- Belief in the Angels u3.3
- Belief in Allah's Inspired Books u3.4
- Belief in Allah's Messengers u3.5
- Belief in the Last Day u3.6
- Belief in Destiny, Its Good and Evil u3.7
- Why people are responsible if Allah creates our acts u3.8

The Perfection of Faith (*Ihsan*) u4.0

- Three Spiritual Stations in Worship u4.2

u1.0 THE HADITH TEXT

'Umar ibn Khattab (Allah be well pleased with him) said:

"As we sat one day with the Messenger of Allah (Allah bless him and give him peace), a man with pure white clothing and jet black hair came to us, without a trace of travelling upon him, though none of us knew him. He sat down before the Prophet (Allah bless him and give him peace) bracing his knees against his, and resting his hands on his legs, said: 'Muhammad, tell me about Islam.' The Messenger of Allah (Allah bless him and give him peace) said: 'Islam is to testify there is no god but Allah and that Muhammad is the Messenger of Allah, and to perform the prayer, give zakat, fast in Ramadan, and perform the pilgrimage to the House if you can find a way.' He said: 'You have spoken the truth,' and we were surprised that he should ask and then confirm the answer. Then he said: 'Tell me about true faith (*iman*),' and the Prophet (Allah bless him and give him peace) answered: 'It is to believe in Allah, His angels, His inspired Books, His messengers, the Last Day, and in destiny, its good and evil.' 'You have spoken the truth,' he said, 'Now tell me about the perfection of faith (*ihsan*),' and the Prophet (Allah bless him and give him peace) answered: 'It is to adore Allah as if you see Him, and if you see Him not. He nevertheless sees you.' 'Tell me of the Hour,' said the visitor, and he was told: 'The one questioned knows no more about it than the questioner.' 'Then tell me of its portents,' he said, and the Prophet (Allah bless him and give him peace) replied: 'That the slave woman shall give birth to her mistress, and that you shall see barefoot, naked, penniless shepherds vying in constructing high buildings.' Then the visitor left. I waited a while, and the Prophet (Allah bless him and give him peace) said to me, 'Do you know, 'Umar, who was the questioner?' and I replied, 'Allah and His messenger know best.' He said, 'It was Gabriel, who came to you to teach you your religion'."

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ:

بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ. حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ،

وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنْ الْإِسْلَامِ.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا.

قَالَ: صَدَقْتَ. فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ

قَالَ: فَأَخْبِرْنِي عَنْ الْإِيمَانِ.

قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.

قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنْ الْإِحْسَانِ.

قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.

قَالَ: فَأَخْبِرْنِي عَنْ السَّاعَةِ.

قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ.

قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟

قَالَ: أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوُلُونَ فِي الْبُنْيَانِ. ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا،

ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ،

قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.

قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ،

u2.0 ISLAM

u2.1 "Islam is to testify there is no god but Allah and that Muhammad is the Messenger of Allah, and to perform the prayer, give zakat, fast in Ramadan, and perform the pilgrimage to the House if you can find a way."

u2.2 The sheikh and Imam Ibn Salah (Allah have mercy on him) said: "Being a Muslim is outwardly established by one's saying the two Testifications of Faith (*Shahadatayn*) (even if they are not spoken in Arabic). The Prophet (Allah bless him and give him peace) only added the prayer, zakat, the pilgrimage, and the fast because they are the most patent and greatest of Islamic observances. One's submission (*istislam*) is perfected through performing them, and neglecting them suggests that one has dissolved or vitiated the terms of one's compliance. Moreover the term *faith* (*iman*) encompasses all of the things by which Islam is explained in this hadith, and indeed, all acts of obedience, for they are the fruits of the inner conviction that is the underlying basis of faith, and are what strengthen, complete, and preserve it."

u2.3 The position of Muslim orthodoxy is that no Muslim becomes a non-Muslim through sin. Muslims of heretical sectarian groups and those of reprehensible innovations (*bid'a*) are not thereby non-Muslims.

u2.4 Any Muslim who denies something that is necessarily known to be of the religion of Islam is adjudged a renegade and an unbeliever unless he is a recent convert or was born and raised in the wilderness or for some similar reason has been unable to learn his religion properly. Muslims in such a condition should be informed about the truth, and if they then continue as before, they are adjudged non-Muslims, as is also the case with any Muslim who believes it permissible to commit adultery, drink wine, kill without right, or do other acts that are necessarily known to be unlawful.

u3.0 TRUE FAITH (*IMAN*)

u3.1 "[True faith] is to believe in Allah, His angels, His inspired Books, His messengers, the Last Day, and in destiny, its good and evil."

BELIEF IN ALLAH

u3.2 To believe in Allah means in His existence, His sole godhood (*rububiyya*, that no one else participates in His attribute of divinity or in the rights He has over His creatures), His Oneness and uniqueness (*wahdaniyya*), and that He is characterized by every perfection and exalted above any imperfection or impossibility.

BELIEF IN ANGELS

u3.3 To believe in *His angels* means in beings with bodies of light who are capable of changing form to assume various appearances. *Believe* means to be convinced that they exist, and are honored servants who do not disobey what Allah orders them to do, but do whatever they are commanded. Only Allah Most High knows how many there are, but a hadith relates that there is not a foot of space in the seven heavens that does not contain an angel standing in prayer, bowing, or prostrating. We are obliged to know ten individual angels:

(1) **Jibril (Gabriel);**

Gabriel is Jibril (upon whom be peace), the chief of the angels, who descended to the prophets of Allah Most High bearing the divine revelation. He is also the angel entrusted with visiting Allah's punishments upon men, for which reason Bani Isra'il have traditionally feared him. A hadith relates that 'Umar once asked the Jews about Gabriel, and they said, "He is an enemy of ours, for he reveals our secrets to Muhammad and is the one entrusted with making the earth swallow (*khasf*) those to whom it happens, and with inflicting every divine punishment." Qurtubi records the position of some Koranic exegetes that Gabriel is meant by the verses, "Do you feel secure that he who is in the heavens [lit. "sky"] will not make the earth swallow you while it quakes? Or do you feel secure that he who is in the heavens will not send a storm of pebbles against you, that you shall know how My warning is?" (Koran 67:16-17). Allah Most High also describes Gabriel as, "a noble messenger endowed with power, of station with Him of the Throne, obeyed

there and trustworthy." (Koran 81:19-21) (*al-Jami' li ahkam al-Qur'an*; *al-Shifa*, and *al-Siraj al-Munir*)

(2) **Mika'il;**

Mika'il is the archangel of safety, fertility, and rain. He is mentioned together with Gabriel in the Holy Koran (at 2:98) because he is the angel of sustenance (*rizq*), the life of the body; just as Gabriel is the angel of revelation (*wahy*), the life of the spirit. (*al-Futuh al-ilahiyya*; *al-Shifa*; and *al-Siraj al-Munir*)

(3) **Israfil;**

Israfil is one of the Archangels, and is responsible for blowing into the *Sur*, a horn-like trumpet whose call will usher in the events of the Last Day. (*al-Shifa*)

(4) **'Azra'il;**

'Azra'il is not mentioned by name in the Koran, but referred to only as the "Angel of Death" (*Malak al-Mawt*). In reality it is Allah who reclaims the souls of men from their bodies, but He does so by means of the Angel of Death, whom He orders to take a person's soul when the time arrives. 'Azra'il has helpers in this from the angels of mercy and angels of torment, depending on whom the deceased is, and they draw out the spirit of the deceased until it reaches the throat, when 'Azra'il takes it himself. The whole world has been made as if it were the size of an open palm for him, and he takes the soul of anyone he wishes, from east to west, without difficulty. (*al-Futuh al-ilahiyya*)

(5) **Munkar;** (6) **Nakir;**

Munkar and Nakir are the two angels who question the dead in their graves after burial. (v2.2)

The Prophet (Allah bless him and give him peace) said: "When a servant is laid in his grave and his friends have turned from him and he hears the footfalls of their sandals, two angels come to him, sit him upright, and ask him, 'What were you wont to say of this man Muhammad (Allah bless him and give him peace)?' The believer will answer, 'I testify that he is the slave of Allah and His messenger,' and it will be said, 'Look at your place in hell, Allah has changed it for a place in paradise,' and the man will see both places."

"The unbeliever or the hypocrite will say, 'I do not know. I used to say what everyone else said.' He will be told, 'You neither understood nor followed the guidance.' Then he will be hit between the ears with an iron hammer and will cry out with a cry which is heard by everything near him except men and jinn."

(7) **Ridwan;**

Ridwan is the angel who guards the gates of paradise.

(8) **Malik;**

Malik is the keeper of hell and head of the angels of torment there, who receive his orders. His place in the midst of hell is connected to all parts of it by bridges which the angels of torment pass upon, above its inhabitants, and he sees the farthest reaches of it as easily as he sees the closest. (*al-Futuh al-ilahiyya*)

(9) and (10) **The Recording Angels;**

There are the two scribes who record one's good and bad deeds, each of whom is called a "**present observer**." Sufyan was asked, "How do the angels know that a person intends a good or evil action?" He replied, "When someone intends a good action, they smell the scent of musk coming from him, and when he intends an evil action, they smell a putrid smell coming from him."

The Messenger of Allah (Allah bless him and grant him peace) said: "Allah, the Mighty and Majestic, has said, 'When My slave wants to do an evil action, you should not write it down until he does it. If he does it,

then write down the equivalent of it. If he does not do it for My sake, then write it down as a good action for him. If he wants to do a good action and does not do it, then write it down as a good action. If he does do it, then write down ten to seven hundred of its like."

Ibn Hajar said in *al-Fath*, This hadith indicates that the angel is aware of what is in the heart of the human being, either by Allah acquainting him with it or by creating for him knowledge by which he perceives it. (*The World of Angels*)

BELIEF IN ALLAH'S INSPIRED BOOKS

u3.4 To believe in *His inspired Books* means those which He revealed to His messengers, *believe* meaning to be convinced that they are the word of Allah Most High, and all they contain is the truth. (A: The obligation of belief applies to the original revelations, not the various scriptures in the hands of non-Muslims, which are textually corrupt in their present form.) Scholars differ as to how many Books there are. Some hold they number 104, and some say otherwise. One is obliged to know four particular Books:

- (1) the **Tawrah** (Torah), revealed to our liegeland Musa (Moses);
 - (2) the **Injil** (Evangel), revealed to our liegeland 'Isa (Jesus);
 - (3) the **Zabur** (Psalms), revealed to our liegeland Dawud (David); and
 - (4) the **Qur'an** (Koran), revealed to our liegeland Muhammad
- (Allah bless them all and give them peace).

BELIEF IN ALLAH'S MESSENGERS

u3.5 To believe in *His messengers* means to be convinced that Allah Most High sent them to men and jinn to guide them to the path of the Truth, and that they were trustworthy, intelligent, truthful, and fully conveyed their messages. He protected them from sin, and from every physical trait unbecoming to them, though as human beings, they ate, drank, slept, and married. They were the best of all created beings; and the highest of them was him whom Allah chose to be the final seal of prophethood, our prophet Muhammad (Allah bless him and give him peace). Though the Sacred Law of the Prophet Muhammad (Allah bless him and give him peace) superseded all previously valid religious laws, it was identical with them in beliefs (u3.1). It is obligatory to know twenty-five particular messengers:

- (1) **Adam**;

Adam (upon whom be peace) was the first prophet of Allah Most High. Created by Allah without father or mother, commentators relate that he lived 960 years, the Father of Mankind whose story is mentioned in many places in the Holy Koran.

- (2) **Idris (Enoch)**;

Idris is a prophet of Allah Most High whose true name, according to commentators, was Akhnukh ibn Shith ibn Adam (upon whom be peace). The grandfather of the prophet Nuh, he was called "Idris" for his devoted study (darasa) of Sacred Scripture, since when Allah made him a prophet, He revealed to him thirty-three pages. He was a tailor, and the first to write with a pen, sew, and wear cloth garments (skins were worn before him), the first to take weapons and fight unbelievers in jihad, and the first to study astronomy and mathematics. He is mentioned in the Holy Koran (19:56-57), where he is described as a siddiq (lit. "great-faithed one") and prophet, and Allah says, "We raised him to a high place," which refers to the fourth heaven where he presently is, having been seen there by the Prophet (Allah bless him and give him peace) on the night of his nocturnal ascent (mi'raj), as mentioned in a rigorously authenticated (sahih) hadith. (*al-Futuhat al-Ilahiyya*)

(3) Nuh (Noah);

Nuh is Nuh ibn Lamak ibn Matushalakh ibn Akhnukh (upon whom be peace), the first prophet sent by Allah Most High after Idris. The first to bring a revealed law (shari'a), to warn against polytheism (shirk), and the first whose people were punished for rejecting his message, he was a carpenter by trade who was sent to his people when fifty years old. Commentators relate that his true name was 'Abd al-Ghaffar, but he became known as Nuh for his copious weeping (naha) over his having prayed to Allah to extirpate his corrupt people, who, after rejecting his message for 950 years, were drowned in a flood. Allah preserved Nuh and the believers from the Deluge by inspiring him to build an Ark which carried them safely upon the waters. All the inimitable miracles (mu'jizat) that Allah vouchsafed to Nuh pertained to his person, for he lived a thousand years without loss of strength or his hair turning gray, even though he fasted perpetually, and no one ever bore the afflictions he endured from his people throughout his life. (*al-Siraj al-Munir*)

(4) Hud;

Hud is Hud ibn 'Abdullah ibn Rabah ibn al-Khulud ibn 'Ad (upon whom be peace), the Arabian prophet of Allah Most High to the people of 'Ad, in the northern part of what is now the Hadramawt region of South Yemen. They were idol worshippers and Hud called them to worship the one God, but they cried lies to him and were destroyed for their unbelief. (*al-A'lam*; and *Koran* 26:123-40)

(5) Salih;

Salih is Salih ibn 'Ubayd ibn Asif ibn Masih ibn 'Ubayd ibn Hadhira ibn Tamud ibn Ghabir ibn Sam ibn Nuh (upon whom be peace), the prophet of Allah Most High to the people of Thamud, who carved homes in the rock of mountainsides. He lived before the time of Shu'ayb and Musa (upon whom be peace), and was sent to guide his people, though all but a very few denied him. When Allah enjoined them to allow a she-camel to graze and water freely as a sign to them, they hamstrung and killed it, and in punishment were taken by a great earthquake from beneath and a cry (*sayha*) from the sky, which slew them while sitting upon their knees in their homes. (*al-A'lam*; *al-Futuhat al-Ilahiyya*; and *al-Siraj al-Munir*)

(6) Lut (Lot);

Lut is Lut ibn Haran ibn Tarikh (upon whom be peace), the prophet of Allah Most High to the people of Sadhum (Sodom). His father Haran was the brother of the prophet Ibrahim (upon whom be peace). Commentators relate that they lived in Babylon in Iraq, but emigrated west, Ibrahim settling in Palestine, and Lut in Jordan, from whence he was sent to Sadhum. The story of Lut and the people of Sadhum is told in the Holy Koran (7:80-84), and how Allah Most High rained down stones upon them and destroyed them for their wicked practice of sodomy. (*al-Futuhat al-Ilahiyya*)

(7) Ibrahim (Abraham);

Ibrahim is Ibrahim ibn Tarikh ibn Azar ibn Takhur ibn Sharukh ibn Arghu ibn Faligh (upon whom be peace), the prophet and messenger of Allah Most High. The blessing upon "Ibrahim and the folk of Ibrahim" in the final Testification of Faith (Tashahhud) of the prayer (salat) refers to the prophets, *siddiqs* (great-faithed ones), martyrs, and pious of his descendants. For all the prophets (upon whom peace) of Bani Isra'il were descended from Ishaq, Ibrahim's son by Sarah, while the only prophet descended from Isma'il, his son by Hajar, was the Prophet Muhammad (Allah bless him and give him peace). Ibrahim is mentioned in various places in the Holy Koran, which records how he built the Kaaba with his son Isma'il, how he smashed the idols of his people. And how he obeyed what he was bidden to do in a dream by going to sacrifice his son, who did not have to be sacrificed in the end, but for which Ibrahim became the Friend of the All-merciful (*Khalil al-Rahman*). He is buried in al-Khalil (Hebron) in Palestine. (*al-Futuhat al-Ilahiyya*; *al-Futuhat al-Rabbaniyya*)

(8) Isma'il (Ishmael);

Isma'il is Isma'il ibn Ibrahim ibn Tarikh ibn Azar (upon whom be peace), the prophet of Allah Most

High. The son of Ibrahim and Hajar, he was born before the prophet Ishaq, and was eighty-nine years old when his father died, after which he lived another forty-one years. He is called the Father of the Arabs because he married into the tribe of Jurhum, from whom the Arabs are descended. (*al-Futuh al-Ilahiyya*; and *al-Shifa*)

(9) Ishaq (Isaac);

Ishaq is Ishaq ibn Ibrahim ibn Tarikh ibn Azar (upon whom be peace), the prophet of Allah Most High and son of the prophet Ibrahim and Sarah. All the prophets of Bani Isra'il were descended from Ibrahim through him, and commentators relate that he lived 180 years. (*al-Futuh al-Ilahiyya*)

(10) Ya'qub (Jacob);

Ya'qub is Ya'qub ibn Ishaq ibn Ibrahim (upon whom be peace), a prophet of Allah Most High. Also known as Isra'il, the offspring of his twelve sons composed the twelve tribes of Bani Isra'il, who took their name from him. He is mentioned in the Holy Koran in various places, among them sura Yusuf, named for his son, who was also a prophet. Commentators record that he lived for 147 years.

(11) Yusuf (Joseph);

Yusuf is Yusuf ibn Ya'qub (upon whom be peace), the prophet of Allah Most High whose story is recounted by the Holy Koran in the sura that bears his name; how his brothers, jealous of the love their father had for him, cast him into a well, how he was sold into slavery in Egypt, later rising to a high position there, and the forgiveness he showed them when they came to him in their hour of need. (Koran 12)

(12) Shu'ayb;

Shu'ayb (u3.5) is Shu'ayb ibn Mikil ibn Yashjaribn Madyan (upon whom be peace), a prophet of Allah Most High who was nicknamed the Speaker of the Prophets for the fairness of his exhortations to the folk of Madyan, who were unbelievers who cheated when weighing and measuring out goods to people. He was descended of Ibrahim (upon whom be peace) and came after Hud and Salih, only a short time before Musa. Commentators relate that when his people repeatedly rejected his call to pure monotheism, Shu'ayb and those who believed departed from them, and Allah opened up to them one of the gates of hell, afflicting them with the most extreme heat. They entered tunnels to flee from it, but found it the more unbearable, so some of them came out onto an open plain, where they found a cloud above them and with it, a cool, pleasant breeze. They called the others to come and join them until the entire people were assembled under it, whereupon Allah caused the earth to quake, changed the cloud to fire, and burned them to ashes. (*al-A'lam*; *al-Siraj al-munir*)

(13) Harun (Aaron);

Harun is Harun ibn 'Imran ibn Qahith ibn 'Azir ibn Lawi ibn Ya'qub ibn Ishaq ibn Ibrahim (upon whom be peace), the prophet of Allah Most High to Bani Isra'il and brother and vizier of the prophet Musa (upon whom be peace). Commentators relate that he died a year before the death of Musa during the forty years Bani Isra'il were wandering in the desert, having gone forth with his brother to some caves, where he died and was buried by him. (*al-Futuh al-Ilahiyya*)

(14) Musa (Moses);

Musa (u3.5) is Musa ibn 'Imran ibn Qahith ibn 'Aziribn Lawi ibn Ya'qub ibn Ishaq ibn Ibrahim (upon whom be peace), the prophet and messenger of Allah Most High to Bani Isra'il. He is mentioned in many places in the Holy Koran, among them sura al-A'raf, which tells of the two great signs that Allah vouchsafed to him to convince Pharaoh to let Bani Isra'il leave Egypt with him. The first of these was that when he cast his staff, it became a snake, while the second was that when Musa drew forth his hand from his bosom, it illumined the earth to the sky, after which he returned it to his bosom and it became as it had been. But the members of Pharaoh's council told him that Musa was merely a sorcerer, and Pharaoh refused to heed what he

had been shown. The Koran describes the afflictions that were visited on Pharaoh's people in the wake of his refusal, how Musa left Egypt with Bani Isra'il, the drowning of Pharaoh and his host, and the wanderings of Bani Isra'il in the desert for forty years, during which Musa's brother Harun died, and then Musa a year later. (al-Futuh al-ilahiyya; Qisas al-anbiya'; al-Siraj al-Munir)

(15) Dawud (David);

Dawud is Dawud ibn Isha (upon whom be peace), a prophet of Allah Most High to Bani Isra'il. He was the first to forge iron into chain mail and is mentioned more than once in the Holy Koran. While still a boy, he slew the giant Jalut (Goliath), a deed for which King Talut (Saul) gave him his daughter in marriage and half his kingdom. Dawud lived with the king for forty years until the latter's death, after which he lived another seven years and then died too. (*al-Futuh al-Ilahiyya*)

(16) Sulayman (Soloman);

Sulayman is Sulayman ibn Dawud ibn Isha (upon whom be peace), the prophet of Allah Most High and son of the prophet Dawud. He knew the language of birds, inherited the kingship of Bani Isra'il from his father, and had an army of birds, jinn, and men. Allah Most High subjected the winds to his command, and according to commentators, he possessed a great platform that could hold all he needed of palaces, tents, belongings, horses, camels, men, and jinn; and whenever he desired to make war, travel, or sojourn in any land on earth, he would laden it and command the winds to convey it there, and it would travel a month's journey in a single day. Many wonders are recorded of him in the Holy Koran and its commentaries, and he is said to have ruled for forty years before his death at the age of fifty-two. (Qisas al-anbiya')

(17) Ayyub (Job);

Ayyub is Ayyub ibn Amwas ibn Razih ibn 'Ays ibn Ishaq ibn Ibrahim (upon whom be peace), the prophet and messenger of Allah Most High, who mentions him in various places in the Holy Koran. He is best known for his proverbial steadfastness and patience in affliction. (*al-Futuh al-Ilahiyya*, and *al-Shifa*)

(18) Dhul Kifl (Ezekiel);

Dhul Kifl is Hizqil / Ezekial (upon whom be peace), a prophet of Allah Most High to Bani Isra'il. He was the third prophet to succeed Musa (upon whom be peace), and commentators relate that he was nicknamed Dhul Kifl (lit. "He of the Guarantee") because he gave his guarantee to the wicked of Bani Isra'il that he would ensure the appearance on a particular day of seventy prophets whom they wished to kill, putting up his own life in forfeit, after which he told the prophets, "Go, it is better that I should be killed than you." When the time for the execution arrived and Dhul Kifl was asked about them, he merely said he did not know where they had gone, after which Allah Most High saved him too. (*al-Siraj al-Munir*)

(19) Yunus (Jonah);

Yunus (upon whom be peace), also known as He of the Fish (Dhul Nun), was the prophet of Allah Most High to the people of Nineveh (in present-day Iraq) whom, as commentators relate, he called to the worship of Allah alone, but who rejected him and his message until he at length grew angry with them and departed, informing them that Allah's punishment would be visited upon them in three days. When he left them and boarded a ship, his people saw the seriousness of their plight and made a deep and sincere repentance, all of them coming forth from their dwellings to beg Allah to turn aside His punishment, and when it appeared above like a section of darkest night, Allah caused it to revolve harmlessly overhead. A storm at sea meanwhile assailed the ship carrying Yunus, and in the course of it, the passengers saw that their only hope was for one of their number to lighten ship by jumping overboard, but when they drew lots to see who it would be, the lot fell to Yunus. Unwilling to put him off, they cast lots again and again, but each time it fell to the prophet, and at length they saw that some great matter was afoot and let him go. As he took to the water, a great fish swallowed him and he remained in its belly for some days, regretting his anger towards his people, and expressing his abject humility towards Allah with the words, "There is no god but You, glory be

to You, verily I was of the wrongdoers," and Allah saved him by causing the fish to cast him up on the shore. (Qisas al-anbiya')

(20) Ilyas (Elias);

Ilyas is Ilyas ibn Yasin ibn Fanhas ibn 'Izar ibn Harun ibn 'Imran (upon whom be peace), a prophet of Allah Most High who was a descendant of the prophet Harun, brother of Musa (upon whom be peace). Commentators relate that he was sent to a tribe of Bani Isra'il who lived around Baalbek (in present-day Lebanon) under King Arhab, who erected a huge gold statue with four faces that he called Baal and had them worship. Satan used to enter the statue and issue commands and prohibitions to its priests, who would memorize his directives and convey them to the people, while Uyas called them to the worship of the one God. As Ilyas saw that the people but followed their king, he convinced the king to enter his religion, and there was a period of guidance, after which the king forsook the true path and returned to his former ways, with great anger and spite against Ilyas. He was forced to flee to the mountains and live in caves and ravines on herbs and fruits, while the people sought in vain to find and slay him. After living thus for seven years, Ilyas supplicated Allah Most High to relieve him of them, and Allah made his companion al-Yasa' a prophet in his stead (*al-Futuh al-Ilahiyya*).

(21) al-Yasa' (Elisha);

al-Yasa' is al-Yasa' ibn Akhtub ibn al-'Ajuz (upon whom be peace), whom Allah Most High made a prophet and messenger to Bani Isra'il after Ilyas was raised up from among them. Allah inspired and aided him, and his people believed in him and honored him, applying the Sacred Law among themselves until his death (*al-Futuh al-Ilahiyya*).

(22) Zakariyya (Zacharias);

Zakariyya is Zakariyya ibn Ladun ibn Muslim ibn Saduq ibn Hashban ibn Dawud ibn Sulayman (upon whom be peace), a prophet of Allah Most High to Bani Isra'il. The Holy Koran mentions how Allah gave him a son, the prophet Yahya, in his old age to inherit his knowledge and prophethood, and how, when his wife's sister gave birth to Maryam and vowed her to the service of the Sacred Temple, Zakariyya undertook to care for her in a room in the temple, where he brought her food, drink, and other necessities. Allah Most High describes him and family as "vying in pious deeds, calling upon Us in hope and fear, and humble to Us." (Koran 21:90) (*Qisas al-Anbiya'*).

(23) Yahya (John);

Yahya is Yahya ibn Zakariyya (upon whom be peace), the prophet of Allah Most High born to the prophet Zakariyya and his wife, who was the maternal aunt of 'Isa (upon whom be peace), though Yahya was born before 'Isa. Commentators record that he was descended through Zakariyya from Sulayman (upon whom be peace), and that he was the last one sent before 'Isa to Bani Isra'il, who killed him when he was 120 years old, just as they had killed his father (*al-Shifa*).

(24) 'Isa (Jesus);

'Isa is 'Isa ibn Maryam (upon whom be peace), the prophet and messenger of Allah Most High to Bani Isra'il, who denied him and plotted against him. He was known as the Word of God because Allah created him without a father by the mere word "be" (kun), whereupon his mother Maryam conceived him. Among the inimitable prophetic miracles (mu'jizat) vouchsafed to him was that by the leave of Allah he raised the dead, made the blind see, healed lepers, and when he molded a bird from clay and breathed into it, it became a living bird. It is related that when the Sacred Law was summarized before him by a lawyer in the words "It is that you love the Lord your God with your whole heart, whole soul, whole strength and whole mind; and that you love neighbor as yourself," 'Isa confirmed him in this. When Bani Isra'il wanted to kill him, Allah Most High saved him, as described in the words of the Holy Koran, "They did not slay him or crucify him, but thus was it made to seem to them" (Koran 4:157), referring to when Yahuda, chief of the Jews, met with a band of his people to kill 'Isa out of fear of his message, but Allah sent Gabriel to 'Isa to lead

him to a covered alleyway that had a skylight, through which he was taken up to the sky. When Yahuda, in pursuit, ordered one of his companions to follow him into the passageway and murder him, Allah cast the likeness of 'Isa upon the man as he entered, and when he came out again after a fruitless search, the Jews attacked and killed him, thinking him to be 'Isa, and hung him upon a cross (*al-Shifa; al-Siraj al-Munir*).

(25) **Muhammad** ﷺ (Allah bless them all and give them peace).

Muhammad ﷺ is Muhammad ibn 'Abdullah ibn 'Abd al-Muttalib ibn Hashim, Abu al-Qasim (Allah bless him and give him peace), the unlettered Qurayshite Arabian prophet of Allah Most High to the entire world, the greatest and most influential human being in the history of mankind, born on the twelfth of Rabi' Awwal, fifty-three years before the Hijra (A.D. 571), in Mecca. The son of 'Abdullah ibn 'Abd al-Muttalib and Amina bint Wahb of Bani Zahra, his father died before his birth, leaving him an orphan. He first grew up in the desert, being nursed there for two years by Halima al-Sa'diyya, and when his mother died in his seventh year, his grandfather 'Abd al-Muttalib became his guardian. Despite being raised as an orphan, he developed the noblest character, and was known among his people as the Truthful and Trustworthy (*al-Sadiq al-Amin*). He first worked as a shepherd and then engaged in trade, travelling to Syria twice, and he married the owner of the goods he managed, the wealthy, beautiful, and virtuous Khadija bint Khuwaylid at her request when he was twenty-five years of age.

When he was forty, Allah Most High chose him to be the last of the succession of His prophets, sent to all mankind and jinn to teach them the religion of Islam, the most perfect and comprehensive system for felicity in this world and unending happiness in the next. The essence of the new religion was to proclaim that there was no god but the one living eternal God, Allah, who is without son, associate, or partner; to call to the worship of Him alone, obedience of His laws alone, and the recognition that the only superiority men possess over one another is in their godfearingness (*taqwa*) and sincerity in servanthood to Him; and to warn men that they would be accountable for their actions on a Day of Judgment, whence they would enter paradise or hell. In a word, it enjoined highmindedness and nobility and forbade all that was contemptible and base, ordering man to use every means to realize the right and eliminate the wrong.

After thirteen years of calling people in Mecca to Islam and enduring the persecution of idolators there, the Prophet (Allah bless him and give him peace) was invited by a delegation of the notables of Medina (then called Yathrib) in the north to end their immemorial feuds by agreeing to rule them, and his emmigration (*hijra*) to them was to mark the beginning of the Islamic calendar. At Medina, a new phase began, deputations were sent to various peoples to invite them to Islam, and finally Allah ordered the Prophet (Allah bless him and give him peace) to fight to free mankind from the servitude of false gods and other men, and lead them to the light of revealed monotheism. In this undertaking, though a gentle and peaceable man, the Prophet (Allah bless him and give him peace) risked his person in some twenty-seven separate battles, including Badr in A.H. 2 and Uhud in A.H. 3, both against the idolators of Mecca; Bani Nadir in A.H. 4; the Confederates and Bani Qurayza in A.H. 5; Khaybar and the conquest of Mecca in A.H. 7; Hunayn in A.H. 8; and Tabuk in A.H. 9. Never in his life did the Prophet (Allah bless him and give him peace) flee from battle or turn his back to the enemy, even in the deadliest peril, and by ten years after the Hijra, Allah was worshiped in the Arabian peninsula, and the one true religion had been established.

While abrogating the laws of all prior religions regarding particular religious rites and works (*furu'*), it was equally the primordial religion, identical with the message of every previously sent prophet in tenets of faith (*usul*), in terms of enjoining belief and worship of the {one Supreme Being alone, in which sense Muslims say, "We differentiate between none of His messengers" (Koran 2:285), for all taught pure monotheism. At the same time, Allah Most High mentions the prophets by saying, "Those are the messengers, We have favored some above others" (Koran 2:253), and He vouchsafed favors to Muhammad (Allah bless him and give him peace) that no prophet had previously been given; among them that he was sent to all mankind, not just a particular tribe or race; that he was the final prophet and messenger; that his followers are greater in number than those of any other prophet; that he was sent as a mercy unto the worlds; and that he was granted the magnificent and incomparable Arabic Koran, a living miracle which no one has ever been able to compose anything similar to, which remains in its textual purity as it was revealed, preserved from alteration by human hand until the end of time. By any standards, no one has so profoundly influenced so many, in day to day manners, speech, dress, worship, belief, and culture, as has the Prophet (Allah bless him

and give him peace), who died in Medina, his message delivered and mission wonderfully accomplished, in 11/633 (*al-A'lam; al-Siraj al-Munir; Suttur min hayat Muhammad*).

BELIEF IN THE LAST DAY

u3.6 To believe in *the Last Day* means the Day of Resurrection, called the *last* because it is not followed by night. *Believe* means to be convinced that it will come to pass with all it implies, including the resurrection of the dead, their reckoning, the weighing of their good deeds against their bad ones, their passing over the high, narrow bridge that spans the hellfire (sirat), and that some will be put in hell out of justice, and some in paradise out of Allah's pure generosity. [Paradise and Hell are eternal.]

BELIEF IN DESTINY, ITS GOOD AND EVIL

u3.7 To believe in *destiny, its good and evil* means to be convinced that Allah Most High has ordained both good and evil before creating creation, and that all that has been and all that will be only exists through Allah's decree, foreordination, and will. Early Muslims used to answer whoever asked about destiny by saying, "It is knowing that what hits you was not going to miss, and what misses you was not going to hit" (*al-Jawahir affu'lu'iyya fi sharh al-Arba'in al-Nawawiyya*).

u3.8 As for Allah's creating acts, we believe that the real doer of everything is Allah. He is the one who burns, not the fire or the person who lighted the fire; He is the one who cuts, not the knife or the person holding the knife; He is the one who drowns a man, not the water or the person who threw him in, and so forth. Here, people always raise the question that if Allah Most High is the real doer, why are people held responsible? The answer is that Allah Most High does not hold people responsible for creating the act, but rather for choosing the act. One proof of this is that a person who cannot choose is not held responsible, such as someone asleep, insane, a child, forced, unremembering, or someone who makes an honest mistake. The legal responsibility of such people is lifted because they lack full voluntary choice. Another proof is that Nimrod sinned for choosing to burn Ibrahim (upon whom be peace) even though Ibrahim did not burn (Koran 21:69); and that Ibrahim (upon whom be peace) became the Friend of the All-Merciful for choosing to sacrifice his son out of obedience to Allah, even though his knife did not cut and his son was not sacrificed (Koran 37:105), all of this showing that the servant is held responsible for his choice, which scholars of the divine unity (tawhid) term the servant's *acquisition (kasb)*.

As for Allah's eternally preexistent knowledge, we believe that Allah knows everything before, during, and after it is, and knows how it is when it occurs. But does the servant have access to this knowledge? Not at all. So the servant chooses to do acts on the basis of a desire within himself, not because he knows Allah's knowledge, and he is held responsible for his choice even though it corresponds with Allah's eternally preexistent knowledge.

It is clear from the above that *belief in destiny* means that Muslims believe Allah has destined and ordained matters in past eternity, and that nothing in existence lies outside of His eternal will, and He is the Creator of everything, while the servant is only held responsible for his own choices (*Mudhakkiratfi al-tawhid*).

u4.0 THE PERFECTION OF FAITH (IHSAN)

u4.1 "[The perfection of faith] is to adore Allah as if you see Him, and if you see Him not, He nevertheless sees you."

u4.2 To adore Allah as if you see Him means to obey Him while sincere in worship, humble, lowly, and fearful, as though one beholds Him. And if you see Him not, He nevertheless sees you means that if one is not as if beholding Him in worship, but oblivious to this contemplation, one should nevertheless persist in excellence of performance and imagine oneself before Allah Most High and that He is looking at one's inmost being and outward self, to thereby attain to the basis of perfection. Scholars mention that there are three spiritual stations a servant may have in his worship:

- (1) to worship in a way that fulfills its obligations, by observing all its conditions and integrals;
- (2) to do this while immersed in the sea of gnostic inspiration (*mukashafa*) until it is as if the worshiper actually beholds Allah Most High, this being the station of contemplative spiritual vision (*mushahada*);
- (3) and to worship as mentioned above, though mainly aware that Allah sees one, this being the station of vigilance (*muraqaba*).

All three of these are of the perfection of faith (*ihsan*), but the perfection required for the validity of worship is only the first, while perfection in the latter senses is the mark of the elect, and not possible for many (*al-Jawahir al-lu'lu'iyya fi sharh al-Arba'in al-Nawawiyya*).

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“Whoever seeks a religion other than Islam will never have it accepted from him, and shall be of those who have truly failed in the next life.”
(Koran 3:85)